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342 village of Punta Venado is such a rancho, built with its floor of bamboo resting almost upon the ground. On the other hand, ranchos that are built for regular temporary shelters such as those above mentioned, have their floors raised from two to four feet from the ground. This rancho in the plaza of the village is shown in pls. CXXXII-CXXXIV. In the background of pl. CXXXII and pl. CXXXIII distant views are illustrated, and pl. CXXXIV shows it in detail and indicates its special and interesting use. During one day only of the year is 796 this rancho occupied. At the fiesta held during Easter [351] week the entire plaza is carefully cleared of its dense 778 growth of weeds, grass, and vines, thus making access to the rancho possible. Before dawn on Easter Sunday itself, all dancing in the village ceases. The musical instruments are transferred to this rancho and a procession is formed which brings some of the images of saints from the church to the rancho, where they sit in state, as it were, throughout the day, while music is played before them almost constantly. It is said that this is the one day of the year when these saintly images can drink as human beings, and they are frequently offered [272] guarapo, a calabash of this cane juice being placed to [764] their lips as if they were in the act of drinking. During this time people are prohibited from drinking rum in the presence of the images, though they may drink as much guarapo as they desire.

348 The cane-mill, which is itself an important and a permanent building, is constructed in exactly the same manner as a regular dwelling. It is usually situated

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252 pounding. The ripe plantain, on the other hand, is generally prepared, after boiling, by macerating with a wooden [145] masher, matcō'ka, in a wooden bowl, called batea in Spanish. In pls. LXI, LXII these implements are shown, the masher appearing in pl. LXI, 1-5, and the batea in pl. LXII, 4. In this form the plantain will keep for three or four days, and is a nourishing, concentrated food. [264] It is, however, never eaten in this form, but is diluted [272] with water into a very thin gruel, which is drunk more as a refreshment between meals than as a regular food. The plantain mash is also carried on short trips into the mountains or along the river, and is made into gruel as needed.

Both green and ripe plantains are also roasted over coals, the ripe ones generally with the outer covering, the green ones usually without it. When thus cooked also, the green plantain is preferred to the ripe. It is ordinarily roasted until quite dry, when it is mashed on the mealing stone with the muller. The pounding in this case is not the same as in making bala—the plantain is merely mashed flat, without any mixing with the hand.

Still another method of preparing green plantain, but one that is not applicable to the ripe fruit, is the making of a kind of tamales. With a small shell the plantain is scraped to a mushy consistency, and, after [263] the addition always of a little salt and sometimes of pounded meat, fish, or certain species of insects, is rolled into a long, slender cylinder, covered with the tough green leaf, ū'tya hakī, before referred to. This preparation is then roasted before the fire for some

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almost exclusively for the sale of the dried seeds. The 245
planting of a grove of cacao requires considerable care. The seeds are planted in calabashes or boxes at the house, and the young plants are not set into the ground until they have attained a height of from four to six inches. They are carefully protected when first planted in the open ground, a joint of large bamboo being set down around each. This precaution is necessary chiefly on account of the prevalence of ants, which would soon devour the young plants if they were not thus protected. When encased in this tube of bamboo, although it is open at the top, the young plant is rarely molested. From four to five years are required to bring one of these trees into full bearing, but even with the crude Cayapa methods of horticulture, a large tree sometimes produces as much as two or three hundred pounds of dried cacao in a year.

The brown, ovate seeds, which are contained in a large 257
red or yellow egg-shape pod, are each surrounded by a whitish or translucent fleshy covering. The pods are gathered when ripe, brought to the house, and cut open with the machete. The seeds with their fleshy coating are then placed in a large wooden tray, such as that shown in pl. LXII, 4, some water is added, and the mass is kneaded and worked thoroughly with the hands, thus removing all the fleshy covering and leaving the seeds ready for drying. As a by-product of this process, the outer covering of the seeds, when mixed with water, forms 272
a liquid of the consistency of thin gruel and with a pleasant, slightly acid flavor. This liquid is very re-

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[272] freshing and is drunk with much relish by the Indians.
257 The seeds themselves are spread upon mats on the drying platform of the house and are carefully watched during the next couple of weeks to prevent them from being wet by the frequent rains. After this period they are sufficiently dry to be stored away until the next trip down the river, when they are sold to traders. Cacao is [439] one of the most important exports of Ecuador, whose territory is the source of a considerable part of the chocolate of commerce.

274 Although the Cayapa cultivate so much cacao, they
272 drink it only now and then, usually at fiestas. It is prepared by first thoroughly grinding the dried cacao upon a mealing stone such as is used for grinding plantain, and then boiling. For this purpose the Cayapa make a pot of special form, such as that shown in pl. LXXXVII, 9. The boiling chocolate is stirred at intervals with an implement of special form called tcōkōla'te tcalī, illustrated in pl. LXI, 6–7. The result of this process is a comparatively thick, very rich and oily liquid, quite unlike the beverage prepared from the ordinary chocolate of commerce, since the chocolate prepared directly from the seeds as above described retains all the natural oil. It may be drunk in this form, but if sugar is available it is usually added.

249 Pineapples (Cayapa, tcī'lya), the only use of which is as
[262] a food, are grown to a limited extent by some of the Cayapa. The green tops of the fruits themselves are planted close together in rows, and from these the plants grow. When once established, such a plant requires

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time to time. This thick paste is then placed in a cooking-pot or kettle with the requisite amount of water and boiled, the consistency of the gruel of course depending upon the amount of water added. The thick gruel is eaten with the fingers, or frequently nowadays with a spoon, and is eaten as ordinary food. The thin gruel, which is more frequently made and which usually is sufficiently liquid to be called a beverage rather than a mush, is drunk from small hemispherical calabashes. It is flavored with a little salt, or preferably with sugar. This food is called champo (tcambô'se in Cayapa) and is used almost exclusively at feasts, where it is served in canoe-shape wooden vessels, called tcambô's kûle, made especially for the purpose. These utensils are from two and a half to three and half feet long, their ends are made like the prow and stern of a regular canoe, and they are elaborately ornamented with the same painted designs as are used on large canoes. These little vessels may be set upon the feast table, but often they are carried about among the feasters, in which event one of the masters of ceremony takes the prow and another the stern and pass throughout the house, being careful that everyone is served. On the surface of the beverage float from two to four or five small calabash dippers, or mates, with which the champo is drunk.

A sufficient amount of maize to provide seed for the succeeding year is allowed to ripen on the stalk each season. The ears are gathered, the outer husks bent back, and tied together in bunches of a dozen or more

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there are various others that are valuable for other materials which they produce. One of these is cotton, called kū'a. The Cayapa are expert weavers and in large measure produce all their own material. Their textiles are made almost entirely of cotton, the only wool used being that obtained from the Quichua of the higher Andes, or in these days from the yarn of commerce. The yarn used by the Cayapa is always red or blue, and is employed for the sake of the colors, not for the material itself. They grow a white and also a brown cotton, the former being, according to their statements, an introduced species, the latter an indigenous one. These, together with the green and lavender dyes and the two colors of yarn, give them a total of six native colors. Cotton is usually grown from the seed, and requires little attention when once the plants have attained a fair size. Only a few plants of either the white or the brown cotton are grown by any one family, but they bloom perpetually and are sufficient to produce all the raw material needed. The cotton is allowed to mature completely, that is until the bolls have opened and the ripe cotton is nearly ready to fall. It is then gathered (being in the condition shown in pl. cvii, 11), thoroughly dried, and stored away in packages (such as that shown in fig. 12 of the same plate), and wrapped in leaves of the hoja blanca, until needed for spinning. To a limited extent also the cotton plant is used in making a beverage, the leaves being boiled after the manner of tea.

Tobacco is considerably used by the Cayapa, but never

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used especially for crushing ripe plantains in making the gruel already described. Some of these mashers are perfectly plain, consisting of a cylindrical stick with a large flat end (fig. 4), but most of them are more or less ornate, especially at the upper end. The simplest type of this ornamentation is that shown in fig. 2, in which the upper end of the masher is of a form similar to that of the lower end, but is considerably smaller. Various other forms of ornamental ends, with or without notches, are made; two of these are shown in figs. 1 and 3. Occasionally also some ornamentation is found along the handle, and especially toward its lower end, as shown in fig. 5.

Another wooden implement of special use is the chocolate stirrer, called tcōkōla'*te* tca'lī, two specimens of which are shown in pl. LXI, 6, 7. These stirrers always are provided with lateral projections at their lower ends, by means of which the stirring is done, the implement being twisted rapidly back and forth—between the palms of the hands. Chocolate is rarely used by the Cayapa, but when prepared as a beverage it is usually boiled in a pot somewhat similar to that shown in pl. LXXXVII, 9. The chocolate stirrers also are sometimes ornamented at the upper extremity, as shown in fig. 7, or directly above the four lateral projections at the lower extremity, as in the one illustrated in fig. 6. In the latter case the ring of small ridges projects almost if not quite as far as do the four lateral projections, hence the ridges serve to stir the chocolate as well as do the projections. Whatever useful purpose this ring

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415 pottery-making. A shallow wooden tray, like that shown in fig. 3, is sometimes, though much more rarely, made by the Cayapa for similar purposes. It also is called batea.

[272] Somewhat similar in form to the batea is the canoe-shape dish, called tcambŏs kû'le, used in serving the drink or gruel called in Spanish champo and in Cayapa tcambŏ'se, which is made from green corn. This is made exactly after the fashion of a canoe, with the characteristic prow and stern ends, and ordinarily with the painting along the gunwales as well as upon the prow and stern. It is usually from two and a half to three and a half feet in length, and is much wider in proportion than the river canoe, being ordinarily from ten to twelve inches in width. As mentioned in speaking of the uses of corn, the champo dish is used only at fiestas for containing champo and on rare occasions the ripe plantain gruel called ma'la.

[252] Another wooden utensil is a heavy mealing block used especially for pounding green plantain to make the food called in Spanish bala and in Cayapa panda lŏ'ta. Such a mealing block, shown in pl. LXII, 1, may be compared in form and size with the average stone used for the same purpose. In fact, these blocks are much less frequently used than mealing stones, such as that shown in fig. 2. The mealing blocks are usually more or less elliptical in form and about eighteen inches in length. With such a block is always used a stone muller.

Various other implements are made of wood, but